

Ziegler, W. H.

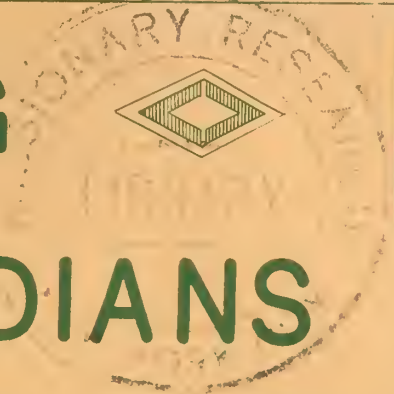
1967

Pan
NA-Indians

WYOMING



INDIANS



MSC

INTERPRETATION OF
INDIAN SYMBOLS

THE EARTH
AT ITS FIRST
EMERGENCE

CAMP CIRCLE

STAR	PIPE	ARROW- POINT	MORNING- STAR WITH RAYS	RAIN	LIZARD	SUN- RISE	DRAGON- FLY
EAGLE	<p>WASHAKIE</p> <p>Chief of the Shoshones</p> <p>Born 1798—died 1900</p>						CATTLE- TRACK
LANCE							FEMALE- DRESS
CLOUD							HORSE- TRACKS
PERSON							KNIFE- CASE
PATH WITH TRACKS							LIGHTNING SNOW- COVERED MOUNTAIN
VALLEY OR CANYON							TENT
BUFFALO- HOOF	SNAKE	PATH GOING UP	TREES ON MOUNTAIN	DRAGON FLY WING	RIVER AND ISLANDS	BUFFALO- TRACKS	

WYOMING INDIANS

Describing the Work of the
EPISCOPAL CHURCH
in Wyoming Amongst the
Shoshone and Arapaho Tribes



"THE CHURCH AND THE INDIANS"

by

The Right Rev. Winfred H. Ziegler, D.D., S.T.D.
Bishop of Wyoming

Pictorial Section

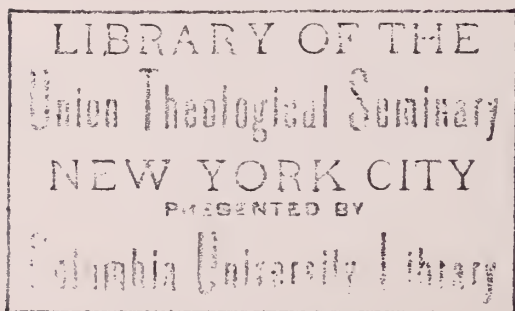
by

Mildred Stead Capron

Grateful acknowledgment is made to the
National Council magazine
FORTH
for the write-up of Dr. Roberts from
the February 1943 issue included in
THE CHURCH AND THE INDIANS

Through the
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JAN 16 1945

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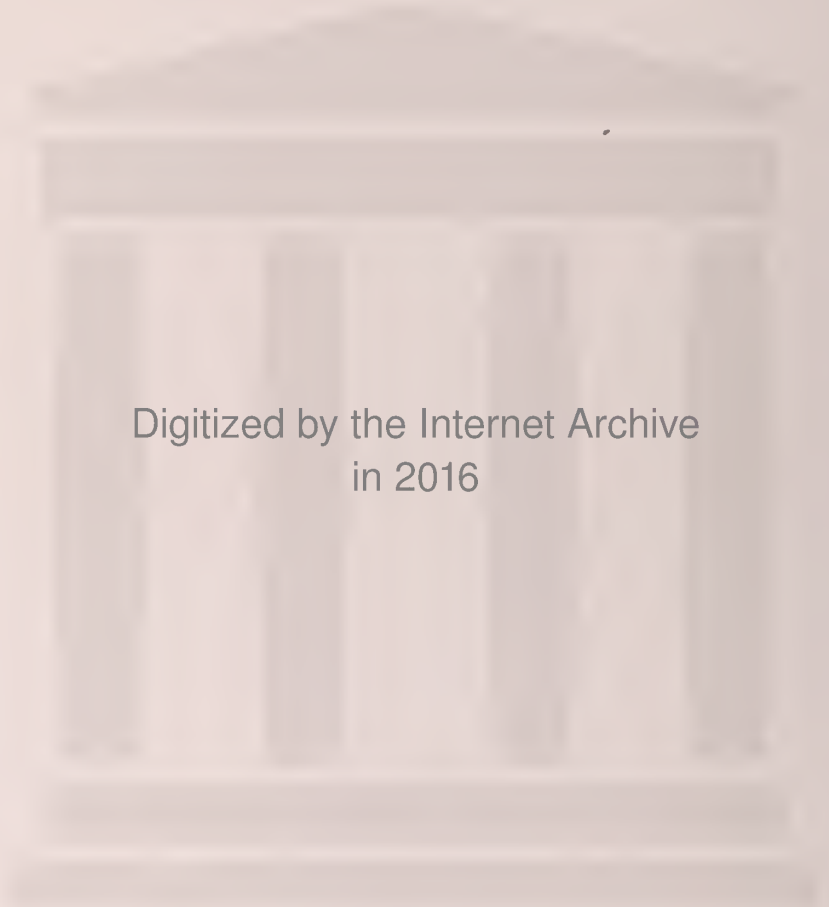
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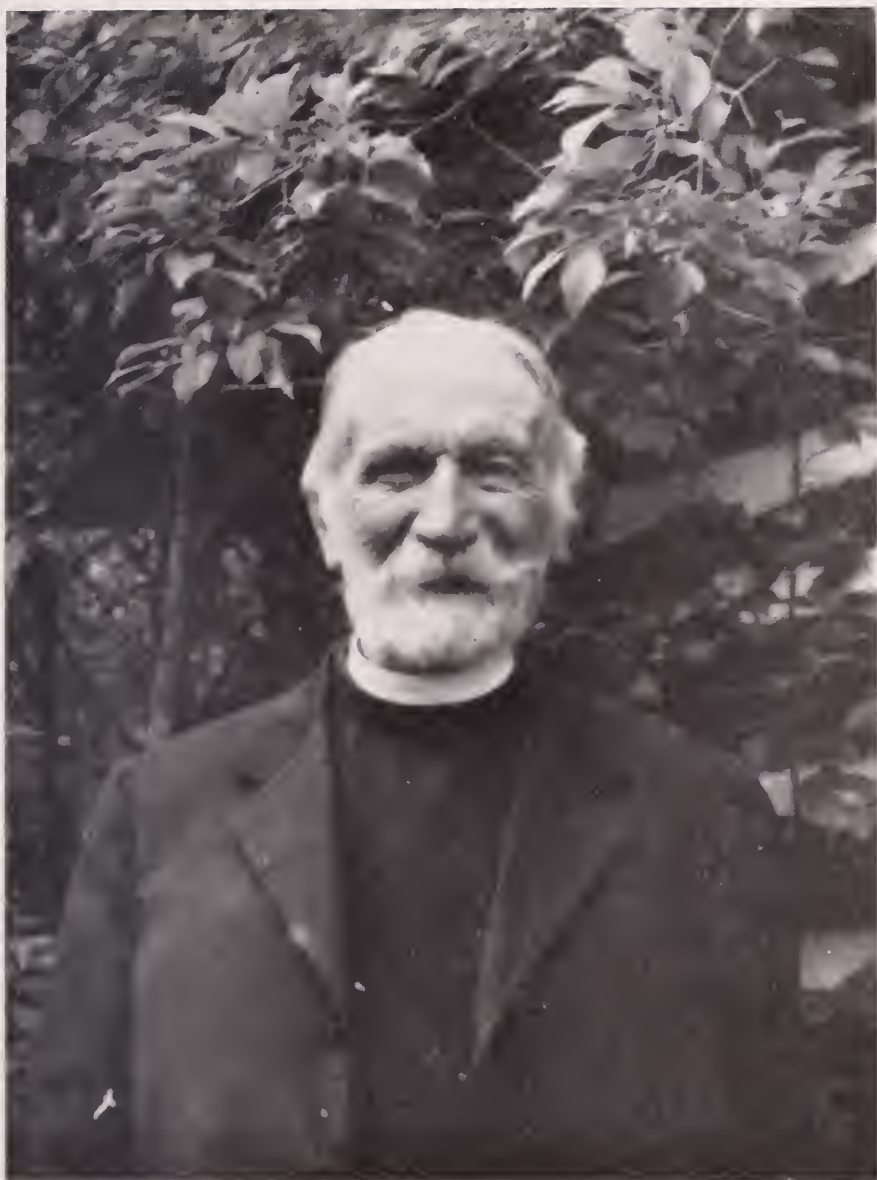
THE REVEREND JOHN ROBERTS, D.D., LL.D.

Missionary-extraordinary



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THE REVEREND JOHN ROBERTS, D.D., LL.D.

NOW 91 YEARS OLD AND STILL MINISTERING TO HIS INDIANS.



PREFACE

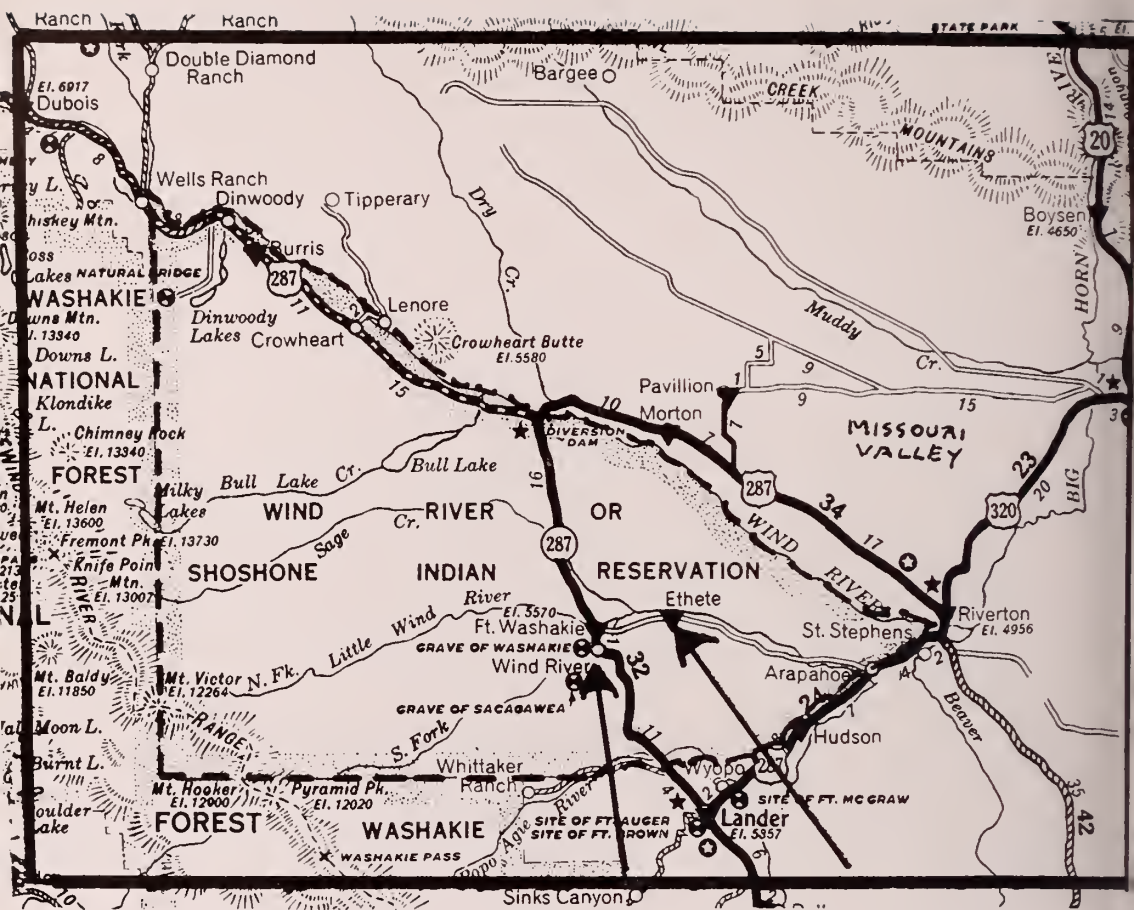
A recent letter from Dr. Willard Beatty, Director of Indian Education, Bureau of Indian Affairs of the United States Department of the Interior, inquiring as to the service being rendered by Missions of the Episcopal Church to the American Indian, could not be answered, so far as Wyoming was concerned, in few words. A good work that has gone on continuously for more than two generations, which began in days when to many of our race, annihilation of the western Indians seemed a proper solution of the Indian problem, cannot be dismissed with a few sentences. The Indians have survived dispossession of land, a complete dislocation not only of place of residence, but of economy too, almost universal hostility, the annulment of treaties, exploitation, segregation, and neglect. Whether we like it or not the Indian is now increasing in numbers. But more and more they are leaving their homes to see the world. Many Indian young men and young women are in the armed forces of our country, others are in industry, transportation and important agricultural work. By voluntary enlistment, before this war began, and by their evident eagerness to comply with the selective service act, and to respond to every opportunity for useful employment, they have expressed themselves as desirous to be in the midst of their fellow citizens of the white race, in danger and in death, in world events and in production in factory and mine, in the fields or on the range, and in earning money that they and their kind may enjoy higher standards of living than their fathers have known.

The United States Indian Service is now committed to a policy that the Christian forces of America have long been practicing, namely, to assist them by education, by nurture, and by example to integrate themselves into the kind of American life we all want to enjoy together in the afterwar world. Men and women of the Government Indian Service and the Episcopal Church in Wyoming are cooperating to bring Wyoming Shoshones and Arapahos to a level of living that will be acceptable to nearby towns and the American people everywhere.

To satisfy a very real demand for information as to our work, to arouse a more widespread interest, and in an effort to increase support of our Indian Missions, this book, *WYOMING INDIANS*, incorporating my reply to Dr. Beatty, is issued with illustrations reproduced from a few old contemporary photographs, and with more recent photos, largely the work of Miss Mildred S. Capron, who also made the cover design and is responsible for the pictorial section of the book.

WINFRED H. ZIEGLER,
Bishop of Wyoming.

Laramie, June 1st, 1944.



The map above shows that section of Wyoming including what was known as the "diminished" Reservation, on or near which most of the work of the Church for the Indians is concentrated. The original boundaries of the Reservation have within the past few years been restored as shown in the Department of the Interior map reproduced on the center-spread.

THE CHURCH AND THE INDIANS

The work of the Episcopal Church for Indians in Wyoming, begun in 1873, has been continuous ever since. In 1873 the Right Reverend George Maxwell Randall, Bishop of Colorado, New Mexico and Wyoming, was escorted by an armed guard from Fort Stambaugh to Wind River and conducted religious services in a building now standing in the Shoshone



Indian cemetery at Wind River. In that log building, pictured above, the Rev. John Roberts, in 1883, established a school which was the beginning of education for the Shoshones, and the Arapahos of Wyoming.

"After braving the terrors and furies of an unprecedented blizzard there arrived at Fort Washakie, Wyoming, a young man whose name will go down through history for his service to humanity, the Rev. John Roberts, missionary to the Indians of the Shoshone Reservation." So the Wyoming Legislature worded its congratulations to Dr. Roberts when he had worked for fifty years in Wyoming. That was eleven years ago. He arrived in Wyoming from England on February 10th, 1883, and there he is still, officially retired but beloved by all. Born in Wales in 1853, he was ordained in Lichfield Cathedral, England. Coming to New York, he was asked to start a mission to Indians on the Wind River Reservation in Wyoming.

From the end of the railway he started north with the mail carrier on a day when Wyoming lay blanketed under the deepest snow in years and the temperature was 60° below zero. They nearly froze to death, quite literally. Dr. Roberts, recalling this trip, recently wrote in a letter "On February 4th, 1883, the thermometer at Fort Washakie stood at 59° below zero when Maggie Sherlock, George Rider, Scott, Clark, froze to death and other drivers on the stage line from the railroad lost limbs due to the cold. It was 35° below when Mrs. Roberts in 1884 came down Beaver Hill in a

coach on her way here from the Bahama Islands. It was when I was in Rawlins being married that Mr. A. C. Jones moved my furniture from my small dark room at the back of the Government adobe school building at Wind River to his own bright sunny room in the front of the building."

Many of the Indians were at first suspicious and hostile but they learned to recognize John Roberts as their friend. In later years a congressional Indian commission stated: "He has done more toward advancing these Indians in education, farming and mechanical pursuits than all other agencies combined."

Higher than these material concerns has been the spiritual impact of Dr. Roberts' life. "When you listen to him," declared a recent visitor, "you feel that in him the best of all the old Indian lore and all the romance of the West are crowned by the glory of the very highest traditions of missionary service." This is nowhere shown more clearly than in the story of Chief Washakie's baptism.

In the early years, Chief Washakie was the great power behind the tribe. Try as Mr. Roberts would to advance the Church among them, he was blocked every time by hearing the Indians reply, "Washakie—he not Christian." Washakie had a son, a rather wild young man, but his father loved him. One night the young Indian was down in a tavern, intoxicated, and when the soldiers tried to send him home, he was killed.

Word quickly reached his father in his tent upon the mountain, and the Chief sent down word that next morning he was coming down the mountain and would kill the first white man he met, and the next one, and would keep on killing until they killed him.

Late in the night the Chief heard a scratching on the wall of his tent and flung open the flap to admit young John Roberts. In stately Indian style Mr. Roberts said to the chief, "You are the best and greatest Chief your people have ever had. They need you. I am young and have few friends and will not be greatly missed. Because your people need you, you must not be killed. I want you to take my life as forfeit for your son's."

There was a long silence. Then the Chief said, "I do not want your life. But I want to know what it is that gives you more courage than I have. Will you give me that?" So John Roberts talked, and told of his Master who had given His life that others might live, and at three in the morning Chief Washakie was baptised.

The Chief became the loyal friend of Dr. Roberts, and a faithful member of the Episcopal Church. To the Church, for its mission, that famous Shoshone Chief gave 160 acres for the erection of a permanent mission center near Wind River, 160 acres of good ground upon which Dr. Roberts erected in 1889 a substantial brick dormitory, dining facilities and School. Already before that date, houses, barns and a chapel had been built. In

1884 a Church had been built at Wind River, adjacent to the old Fort. Since that time, the work of the Episcopal Church has expanded throughout the Wind River Reservation.

Dr. Roberts and his associates in the Episcopal Church have had just one end in view: the nurture and education of the Indian people to the end that they may become good Christian citizens, self-supporting, able to cope on not unequal terms with all the problems of life surrounding them, fit to mingle with their neighbors, both Indian and white, to be honest in all their dealings, and strong to bear all the responsibilities of American citizenship.

To these ends the Episcopal Church has worked, and contributed, in Wyoming alone, nearly one million dollars as well as the gifted lives of many people.

In 1910 Bishop Nathaniel Thomas purchased 140 acres of land and established in 1913 St. Michael's Mission. Buildings were not erected until 1917. The late Mrs. Baird S. Cooper, who lived on the Reservation for many years, will always be revered as the Mother of St. Michael's, for through her interest and work and financial help, the vision for St. Michael's was made a reality. The Mission is laid out in the form of a Circle, Indian Council style. The great gymnasium, the School, the shops and most of the other buildings at Ethete, are of stone structure, while the Chapel—Our Father's House—is of logs. Barns, dairy, poultry houses, tool houses, and quarters for the farm help are adequate. One of the very useful buildings is Coolidge House, where the Bishop has his room and where hospitality is offered our always welcome visitors from far and near. This fine stone residence was a gift, the last act in the life of a notable missionary at St. Michael's, the wife and later the widow of the Rev. Sherman Coolidge.

When the Arapaho Indians were told of the proposal for St. Michael's Mission, they said "E - TH - TE," which in their language means "good," and so the center was named Ethete, and later the Post Office.

Its pronunciation is a deep guttural, perhaps more accurately anglicized by "Heh-thaw-tee."

ADULT ACTIVITIES

At both Missions boys and men have opportunity to learn modern farm methods, care of live stock, cows, horses, sheep, hogs, and poultry. Some have been trained in mechanics as associated with farm and ranch equipment and activities. A store has been an integral part of the Mission establishment, and Indians were trained in merchandising. Encouraged by the Mission authorities, the Indians have now acquired ownership of the Store and it is now the Ethete Cooperative, Inc., occupying premises on the Mission Circle.

Indian women have been organized at both the Shoshone Indian Mission, Wind River, and at St. Michael's Mission, Ethete. At St. Michael's, the adult Indians elect their own Vestry, Indians all, and this Vestry is responsible in large part for the property and activities centering in Our Father's House.

ARTS AND CRAFTS

The Wind River Arts and Crafts—Arapaho (formerly the Wind River Crafts Shop) had its origin in the spring of 1939 at St. Michael's Mission. It grew out of the demand of visitors at Ethete for Indian souvenirs. Swiftly as many as 65 Indian women, men and young people, were working in their homes for their own Crafts Shop. The Mission provided a building for quarters, and a Sponsor in the person of Deaconess Edith M. Adams. The gross income has from the first been distributed fairly amongst the Indian craftsmen and has been an important factor in their household economy. Only Indians who after periodic inspections of homes and examination of person and clothing are passed are permitted a part in the Craft activities.

Thousands of dollars have been paid out to the Indians for their handicraft, for thousands of dollars worth of desirable leather, and other craft work has been marketed.

Along with the economic and cultural side of this activity has come a very definite educational and spiritual gain. The workers have learned to work together for a common end. They have learned to overcome a natural sensitiveness to criticism and have greatly improved their skills. They have come to an understanding of business with its complex of costs, marketing, accounting and distribution of commissions, guided through all of it by a wise and patient supervising Deaconess.

Interested from the first, the Superintendent of the Reservation, Mr. Forrest R. Stone, took a report of this important development on his reservation to the Office of Indian Affairs. As a result Mrs. J. D. Schultz, successful as Craft Supervisor for the Indian Service amongst the Blackfeet, was brought to the Wind River Reservation. Then came Miss Mabel Morrow, Specialist with the Indian Office, who assisted the Mission in organizing our Arts and Crafts Association with Constitution, By-laws, Membership in the Northern Plains Indians Arts and Crafts Association, with headquarters at Browning, Montana, the distributing center for Crafts of the Plains Indian tribes of Wyoming and Montana.

At the Crafts building at St. Michael's Mission, Ethete, is the retail shop, museum and meeting place for Deaconess Adams, Supervisor and Adviser; Mrs. Schultz, the Indian Service Councillor, Mr. Walter Tyndall,

Treasurer; and the officers and members of the Board, other than the above, all Indians.

The Wind River Arts and Crafts Association—Shoshone—has the same organization with the same Counsellor, Adviser and all Indian Board. It had its inspiration from the same source as the Arapaho and also from the venture of Mrs. Hewton Ward, wife of the former Vicar of the Church of the Redeemer, Wind River, who had an Auxiliary of Shoshone women, working in Indian crafts.

The Indian Crafts are sold in the World Wide Missions Handicrafts Center, Boston, in the Mission Shop at Philadelphia and in many Bazaars. They are also sold by the Daughters of the American Revolution, by all the concessions in Yellowstone Park, in the Grand Teton Park, and in many hotels and shops in Wyoming and Nebraska; and now, through the wholesale center, in large department stores in some of the great cities.

There has always been the closest, most cordial cooperation between the Mission and the Indian Service for the welfare of these Indian people in this venture for the economic, educational, cultural and religious good of the Arapaho and Shoshone nations.

At St. Michael's, Ethete, the Woman's Auxiliary is an organization where Indian women are taught to sew, knit and quilt and to engage in study classes. Even before the United States entered the war this organization associated itself with Bundles for Britain. Now the members do Red Cross work and work for far-off other Missions. At St. Michael's, too, there is a Married Couples' Club organized for work, study and social recreation. At Ethete, St. Michael's Mission provides space and teachers for a wood-working shop. Beds have been made and are distributed to Indians for their cabins throughout the Reservation; they have also made their own mattresses, pillows and quilts.

Basketball and baseball tournaments are organized for the adults and draw huge crowds to the many exciting games.

WORK FOR CHILDREN

At the Shoshone Indian Mission (Roberts Mission), Wind River, a boarding school for girls is carried on with Miss Gwen Roberts as Principal. Shoshone girls are taught all primary subjects appropriate in grades one to eight. In addition they are instructed in all the duties, household and other, devolving upon any normal western settler's daughter—cooking, cleaning, baking, sewing, laundry, churning, dairy and poultry—general house-wifery. In addition there is religious instruction and supervised play.

At St. Michael's Mission School, Ethete, likewise, the Wyoming course

DR. ROBERTS



of study is followed closely, for many of the graduates go on to the Lander High School for four years of competition in school work, athletics and social life, alongside normal youth of the white race. Others, advancing through the eighth grade, go to Government Indian Boarding Schools or to the Government Day School at Fort Washakie.

Reading, writing, arithmetic—yes, and art with special stress on their native art. Music, too, is taught—singing, and plays, pageants, and rodeos are given throughout the year. Physical education, athletics, and health education are not neglected. The great gymnasium at St. Michael's Mission is open every afternoon and every night, too, for all Indians, just so long as they have passed a recent physician's examination. The Indians take venereal and other treatments directed regularly so that they may the sooner be admitted to the privileges of our gymnasium. The Missions work in close cooperation with the Government medical authority, and profit by the instructions and teaching of the Government doctors, freely given whenever needed.

At St. Michael's Mission there are troops of Boy Scouts and Girl Scouts, a Young People's Fellowship, Altar and Acolyte Guilds. Beside the excellent staff of teachers, the farmer, the cooks, the housekeeping and farm staff, at St. Michael's, the Warden is the Rev. Clifford E. Wilson, B.S., a former High School Coach; Mrs. Wilson, Bookkeeper and Postmistress of Ethete Post Office, and Deaconess Marian Brown, who directs most efficiently and enthusiastically the girls' activities and is helpful friend to all the Indian women around.

1944 SCHOOL ENROLLMENT

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ST. DAVID'S—FORT WASHAKIE

GENERAL OBJECTIVES

The objectives, in the Episcopal Church Mission and Mission Schools for the Indians of Wyoming, are to assist the Shoshone and Arapaho people by every means that can be brought to bear, to overcome "the difficulties, the handicaps, the uncertainties, the unmet needs and unsolved problems which still cloud the future of the Indian."*

While viewing with very real respect the natural religion of these very religious people, the aim is to add to the true and helpful elements in their inherited deposit of religion the very best in Christianity, for these people must be fitted to live in a Christian land, and must conform to the ways of Christian people. They must be made alert to cope with prejudice, hatred, malice, and exploitation. They must learn to be industrious, saving, ambitious. By enlisting a staff of teachers and friends, counsellors and pastors in the Mission who will help parents in their homes, and children in the Schools develop self-respect, dignity, integrity, intellect and leadership, the staff hopes to be worthy of John Roberts, who for more than sixty-one years has been contributing his fine personality and great gifts so as to lead Arapahos and Shoshones onward and upward "till all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ."

To this end money and lives are being contributed in order to better the Indians in body, in mind and in spirit, that they may become fine, upstanding adequate Christian gentlemen, and women and boys and girls, able themselves to contribute something fine to the American nation.

*John Collier in "The Changing Indian."



THE NEWEST
OF WYOMING'S
LOG CHURCHES:
ST. MARTIN'S,
MISSOURI
VALLEY

Dr. Roberts from the very beginning, while convinced that his first responsibility must be the Indian people, extended his ministry to all whom he could reach whatever his race. White employees of the Agency, of the Indian Irrigation Service, and the Forest Service, and settlers on or near the Reservation found him always responsive when in need of any earthly thing or open to his spiritual offerings. He welcomed the homesteaders as they came, prayed with the sick, baptized the babies, buried the dead, and built Churches not only at Wind River and Ethete, but also at Lander, Milford, Hudson, Riverton, Shoshoni, Thermopolis and Dubois. This tradition is carried on by the staff of the present Indian Missions and the missionaries—priests and lay workers—will be seen driving out to these places, or new mission Churches and stations at Crowheart, and Arapahoe, and in the Missouri Valley, to congregations all white, or mixed white and Indian.

—W. H. Z.

AMONG THE SHOSHONE NATION



The origin of the term Shoshone appears to be unknown. They were called by some the "Snake-people" but it seems probable that this was a misconception of the sign for Snake, made by a serpentine motion of the hand with the index finger extended—this probably had reference to the weaving of the grass lodges of the Shoshone, since they are known as "grass-house people" among numerous tribes, and on the Reservation. This name referred to a roof woven from the shonip grass, and on this, sod was packed. Note the reference to the Shoshone people on page 62 in the legend about the Origin of the Arapahos.

CHIEF WASHAKIE

The Cover Picture:

Chief Washakie was Dr. Roberts' good friend, and Dr. Roberts was Chief Washakie's good friend. It therefore seems fitting that this book on WYOMING INDIANS, dedicated to Dr. Roberts, greatly beloved by Indians and whites alike, should carry a picture of Chief Washakie on its cover. It has been impossible to find out who took the original picture, to give proper credit, since this is a copy of a copy. But we do record grateful thanks to the unknown photographer and take pleasure in perpetuating it. E. A. Carter, an "old-timer" around Lander, wrote regarding this picture, "You will appreciate a real picture of Washakie as we used to see him go in and out of the old J. K. Moore store at Fort Washakie. The picture dolled up in war bonnet, etc., is a libel on his nature and disposition."

How Chief Washakie came to live amongst the Shoshones

Washakie was of the Flathead tribe of Montana, and the tribe was continually attacked by the Blackfeet tribe. During one encounter Washakie's father was slain, and Washakie, his mother, two brothers and two sisters, wandered about the country for some time, finally into Idaho, until they came to the Salmon River in the northwestern part of the present state. With only "jerky"—horse flesh which the mother had dried before leaving on the wanderings—they were almost desperate for food. From the river's edge they saw a large camp of Indians on the other side, but did not know of what tribe or whether they were friendly or hostile. Boats were lowered from the other side and six or seven men came across, meanwhile making signs to them that they were friends and would not harm them. They proved to be from the Lemhi reservation, "salmon eaters," and they took Washakie, his mother and family across the river to join them. With this tribe Washakie lived until he grew into manhood; and one of his sisters married into this tribe.

Eighteen or twenty years later, some Flathead Indians came to visit, and when they returned home Washakie's mother, two brothers and a sister returned with them. But Washakie remained behind, and never saw his mother or sister again.

A little later some Bannock Indians came to visit the reservation and one of the Bannocks knew Washakie's father, and had been his good friend. So when the Bannock's returned to their own country some time later, through the influence of his father's friend, Washakie went with them to the Old Fort Hall Country (near the present Pocatello, Idaho) and

remained there for several years. Then the Bannocks came into the Wyoming country to visit the Shoshones in the Fort Bridger country, and Washakie came with them. The Bannocks remained with the Shoshones for about a year and then returned to Idaho. But Washakie remained with the Shoshones from then until his death in 1900.

Soon after Washakie joined the Shoshones, the Blackfeet were molesting the Shoshones and stealing their horses. Finally the Shoshones, determined to put a stop to it, pursued the Blackfeet, overtook them in Montana, and a lively battle ensued with the Shoshones victorious. Washakie was with the Shoshones on this expedition, and his determination for revenge against the Blackfeet, who had killed his father, was so great that he lead the Shoshones throughout the encounter.

The Shoshones then returned to the Fort Bridger country near Green River, and about 1833 or 1834 Washakie was married. He had a large family, though several of his children died in infancy.

In later years the Crow Indians made a raid on the Shoshones, but were again defeated by the Shoshones; by now the Shoshones looked upon Washakie as their real leader, for he was courageous and fearless. And he was always a friend to the white man, and a loyal friend to the Government.*

When the Shoshones were to be given a Reservation in 1869, Washakie asked for the present one. He had fought throughout this area and knew it well, and called it the garden spot of the country. The request was granted and the tribe moved up from the Fort Bridger area.

Dr. Roberts recalls, always with a twinkle, the time that the Department of the Interior, Office of Indian Affairs, sent out their Commissioner to discuss with Chief Washakie, and determine the boundary for the Wind River Reservation. The Commissioner, at great pains, tried to explain to Chief Washakie how boundaries were set, by latitude and longitude, and latitude and longitude were determined by the sun, and the stars. Washakie listened patiently, and when the explanation was finished, he pointed up to the sky and said "Some day I hope to be up there, but for the present let us define our boundaries by rivers and mountains."

Washakie was once asked why the Shoshones did not keep on fighting the whites. His sagacity was shown when he replied, "When the Indians had bows and arrows, the whites had guns; when we had guns the whites had repeaters; when we had repeaters, the whites had machine guns. Now we all have the same weapons, but the whites have the brains that invented them."

*The above information was contained in a letter written by Marshall Washakie, grandson of Chief Washakie, to Mr. Walter T. Schmehl in 1926. Marshall Washakie is still living on the reservation.



SHOSHONE SCHOOL CHILDREN



CHAPEL OF THE HOLY SAINTS JOHN
AT THE SHOSHONE MISSION



GRAVE OF SACAJAWEA, THE GUIDE OF THE LEWIS & CLARK
EXPEDITION, SHOSHONE CEMETERY, WIND RIVER

BARBARA MYERS,
DAUGHTER OF
SACAJAWEA'S SON
BAPTISTE, WHO IS
BURIED BESIDE
SACAJAWEA



Photo loaned by W. T. Schmehl



THIS BUILDING WAS
ERECTED IN 1889, THE
BRICKS BEING MADE
AND BAKED BY INDI-
ANS UNDER THE
DIRECTION OF
DR. ROBERTS.

SHOSHONE MISSION SCHOOL



SHOSHONE SCHOOL GIRLS



DR. ROBERTS AND FORREST R. STONE
SUPT. OF THE WIND RIVER AGENCY



MISS GWEN ROBERTS
PRINCIPAL OF THE SCHOOL



SHOSHONES FOREGATHER



DR. ROBERTS



DR. ROBERTS ADVISES THE FARMER LEHI AAOH; G. R. MCCONNELL, CHANCELLOR OF WYOMING, LOOKS ON. NOTE THE INGENUOUS FIRE-ESCAPE FROM THE ROOF OF THE SCHOOL.



DICK WASHAKIE
SON OF CHIEF WASHAKIE, AND STILL
LIVING ON THE RESERVATION



QUENTIN QUAY
(DANA-WEE-U—MEANING FINE-POINTED BRAD-AWL)

A very highly respected and very noted Scout. Fearless, wise, circumspect, and perfectly reliable. His opinion when given to the officers in any campaign was always listened to with great attention and full respect. Chief Washakie thought a great deal of Quentin Quay.

In the account of Sherman Coolidge, it will be seen that Quentin Quay (Dana-wee-u) was largely responsible for the sparing of "Dest-chewa's" life. Quentin Quay still lives on the Reservation, but seldom appears.

AMONG THE ARAPAHO NATION



Photo by E. M. Adams

The Arapahos do not claim for their people the name Arapaho, which is a Crow Indian word, meaning the "tattooed people." When Dr. Roberts first came to the Reservation, not one Arapaho could pronounce the word Arapaho. They claimed their name was "He-nau-nau-a-in-nau" which means "exalted men" or "chosen people."

The name Arapaho was given them because they used a cactus or the sharp end of the berry bush to wound themselves on the left breast, and would then rub ashes into the wounds, which gave the appearance of tattooing.



Photo by G. Allen Weinson

THE REV. SHERMAN COOLIDGE, B. D.

ARAPAHO PRIEST ON THE RESERVATION DURING THE YEARS 1884 - 1910, FOR WHOM COOLIDGE GUEST HOUSE IS A MEMORIAL. THE REV. MR. COOLIDGE WAS FOR A NUMBER OF YEARS, AND UNTIL HIS DEATH IN 1932 AT THE AGE OF 70, HONORARY CANON OF ST. JOHN'S CATHEDRAL, DENVER, COLORADO.

A Lander attorney, meeting some years ago the Rev. Canon Sherman Coolidge, in Lander, in the course of the conversation said, "My ancestors came over in the Mayflower." Our Arapaho Coolidge solemnly replied, "My ancestors were on the reception committee."

SHERMAN COOLIDGE—DESTCHEWA

A group of Shoshone boys of high-school age, were on ponyback near the gate of the palisade which surrounded Camp Brown (now Lander), on the bank of the creek to the east of the Camp, when they saw a band of Indians walking toward Camp Brown. They recognized them as Arapahos, so these boys whipped their horses and galloped down to this quite large company of Arapahos. When the Arapahos saw them coming toward them, they broke up and ran into the dense brush and cottonwood trees which were thick on the bank of the Lander River, now called the Popo-Agie (Owl Creek). It was bad medicine to go and search for an enemy in the brush. It always is. But one of the boys rode through the brush, crossed the river and climbed a high bank on the other side. From that vantage point he saw the Arapahos crouching in the brush, and signaled their location to his comrades. The Arapahos saw him pointing out their position, so they walked out toward the school boys. The boys killed the old men, and some women and children. Destchewa was then nine years old.

The Shoshone boys yelled "We will kill him too. He has shot at Shoshones; he is big enough." One of the Shoshones, Dana-wee-u (Quentin Quay) by name, objected, saying that he was only a boy, that they should not kill him, and prevented their doing so at once. While they were disputing and quarreling about it, an Army lieutenant drove down from Camp Brown, close by the brush on the river side. They all shouted at him and asked, "He's big enough to kill, isn't he?" The lieutenant said "No, he isn't." "He has shot at Shoshones, hasn't he?" they demanded. The lieutenant replied, "No. Take him to Camp." So an Indian swung the boy on his saddle in front of him, and they galloped off with the other boys following, to Camp Brown. This lieutenant rode after them; the boys galloped faster than he could travel, and when he got to the Camp gates, they had Destchewa standing before them. They all thought he was big enough to kill, and the boys were going to kill him. The lieutenant then persuaded the boys to leave Destchewa at the Camp barracks.

Destchewa's mother later consented to part with her son, that he might be rescued from his life of constant peril, knowing he would be well cared for and protected by the whites. He was adopted by an Army surgeon, Dr. Sharpleigh, but later given to Captain Coolidge of the 7th Infantry, then in charge of the Camp; and from this family he received the name of Sherman Coolidge. In later years Coolidge visited at the home of Colonel Larrabee, who had been the befriending lieutenant.

His early education was at Shattuck School at Faribault, Minnesota, and he took his degree of Bachelor of Divinity at Seabury Divinity School. He was ordained to the diaconate by Bishop Whipple in 1884 and came

at once to the Reservation to work among his own people. Bishop Spalding advanced him to the Priesthood in 1885.

When he returned to the Reservation, his mother was still living there, bent down with the weight of age and affliction; but their recognition was mutual, though fourteen years had elapsed.

In recalling the above incidents, Dr. Roberts concluded, "Coolidge was a gentleman. I never knew him to say an unkind word or do an unkind act. He had a fine sense of humor. He told once of a speaking engagement in Philadelphia, when the Archdeacon, an Irishman, had preceded him. When Coolidge began speaking, he reminded the ladies of the awful predicament the good Bishop was in when he was obliged to turn on the good American people a wild Irishman and a red Indian."

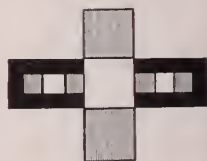
Sherman Coolidge and Yellow Calf were half-brothers.

(The above was related by Dr. Roberts to MSC May 1st, 1944.)



COOLIDGE GUEST HOUSE, ETHETE

IN THE CENTRAL LODGE ROOM, INLAID IN THE FLOOR, IN COLORS, BEFORE THE FIREPLACE IN COOLIDGE HOUSE, IS THIS ARAPAHO SYMBOL FOR CROSSING PATHS



MICHAEL WHITEHAWK
WITH THE
MANUSCRIPT OF
HIS TRANSLATION
INTO ARAPAHO
OF ST. LUKE'S
GOSPEL

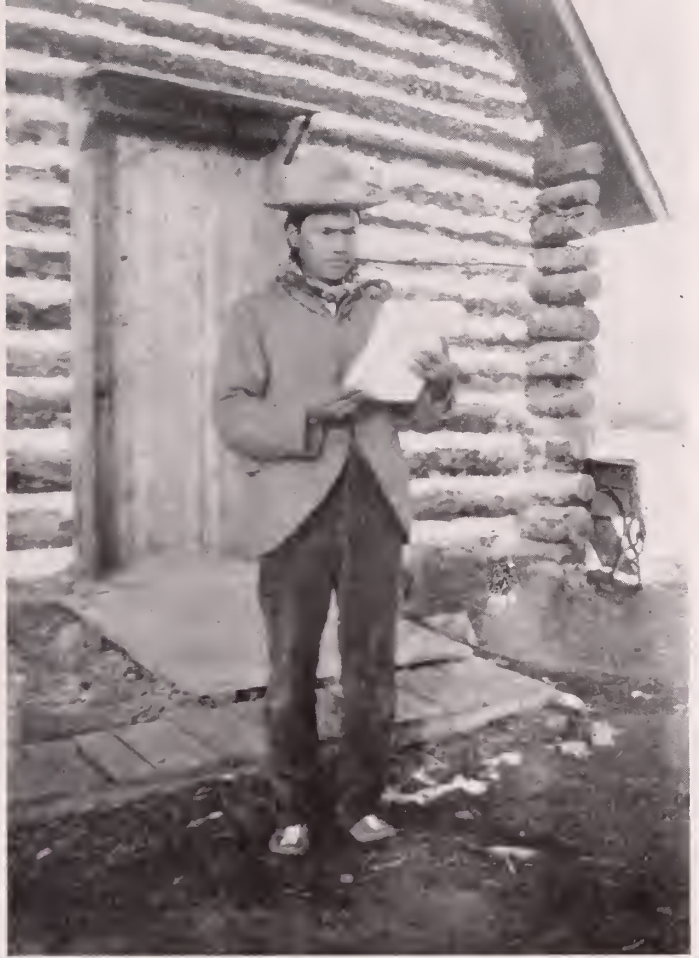
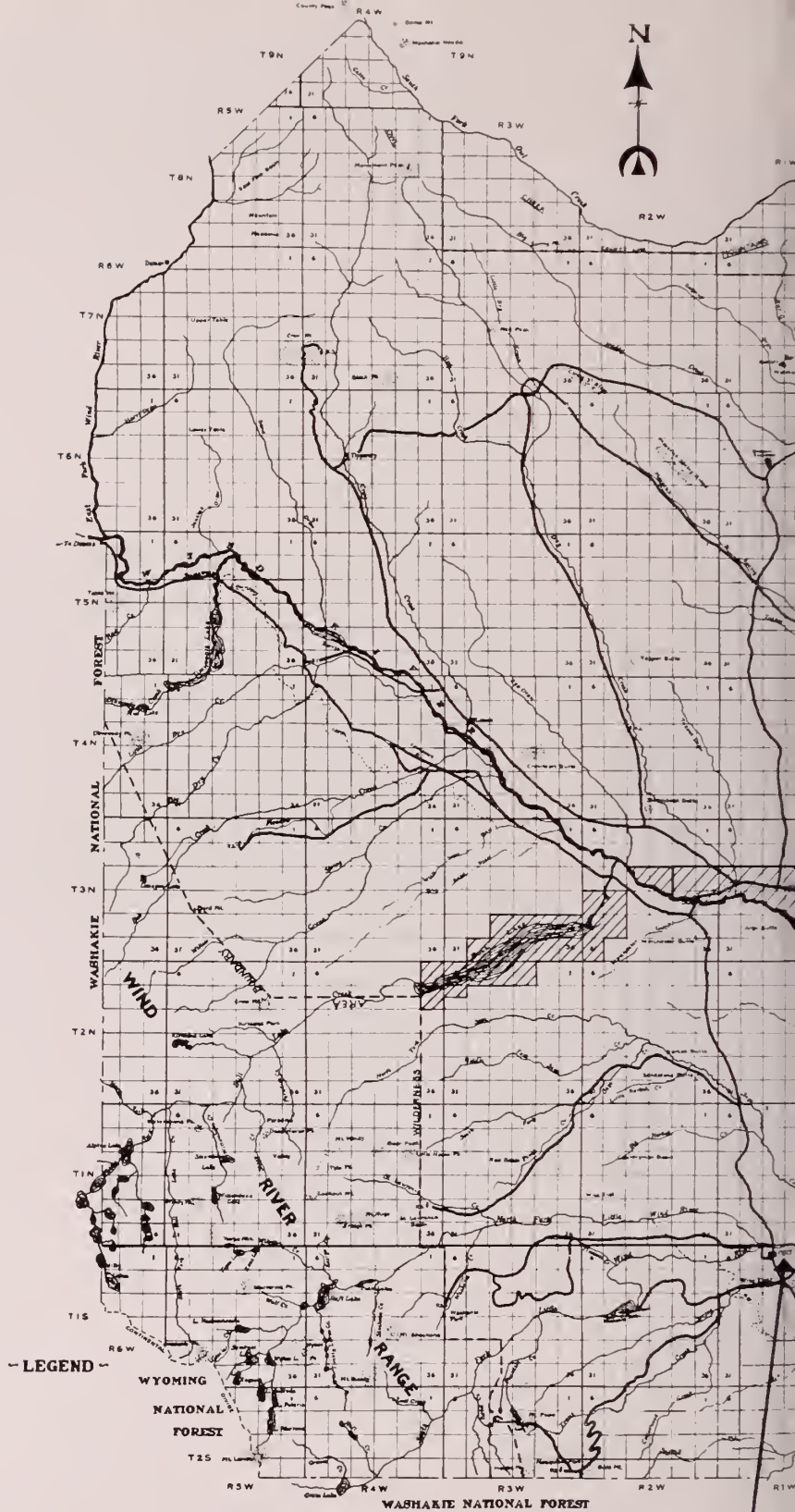


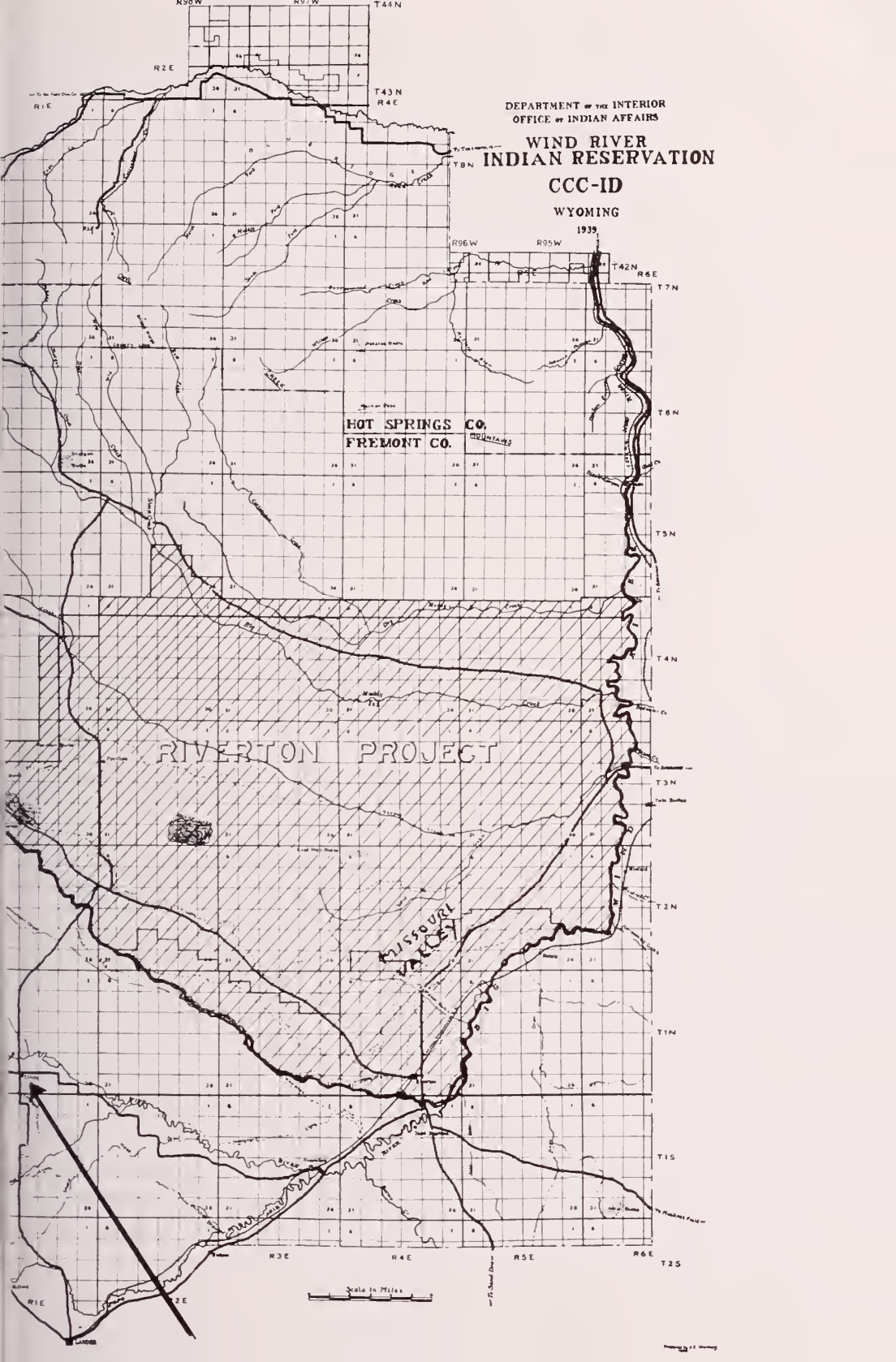
Photo loaned by Dr. Roberts

MICHAEL WHITEHAWK

In 1872 in the Big Horn Mountains in Wyoming, an Arapaho Indian boy was born. The tipi that sheltered him was in a beautiful valley where food was plentiful—game and fish, berries and roots. But there was constant peril of attack from hostile Indians. In 1878 the United States Government compelled the Arapahos to give up their roaming life and settle down on the Shoshone Reservation under the protection of the soldiers at Fort Washakie.

The boy referred to above was six years old when he came to live on the reservation. Being a bright and thoughtful lad, the medicine men took pride in teaching him the past history of the Henaunauanau (the Chosen People), as the Arapahos call themselves, and all their ancient folklore. They told him that they were the first created people, and that for them the earth was made. How Jevaneauthau came to them, and gave them a pipe, which they were told to preserve most carefully, for it would through ages be to their children a guide and a blessing, and when they died, it





would carry their souls safe to "Our Home." The elders of their sacred order told the little boy of many ancient customs and ceremonies handed down to them by their grandfathers before them. They told him how to drink water in a way no other people can, by putting his hand to his mouth and lapping. They told him of the ancient custom of plucking off the moccasin to give as a pledge. Of the propriety of uncovering the feet on holy ground. Of the duty of a man to marry his brother's widow.

The little boy saw the old men beating their breasts when in distress, sprinkling ashes on their heads, clothing themselves with the poorest robes when in sorrow, and bewailing their dead with great lamentations.

They told him of the offerings to be made with incense and prayer in the high places, of the offering of a piece of the skin of the forearm held up towards the northwest, the sacred quarter whence they came, as a ransom in case of severe illness of a son. They told him of the great sacrifice made once in every generation when all men of the tribe offered themselves in solemn assembly with bowed heads before the Custodian of the Sacred Pipe, and how one of them was chosen by him to die for his people. With little Whitehawk's mind full of such teaching instilled in him from his earliest childhood, he one day, when 17 years old, stood watching the Indian pupils harvesting the grain on the Mission school farm. Seeing a gap in the line of workers he threw off his blanket and unbidden, worked until evening. At supper time a suit of clothes was given him, his braided scalp lock and long black hair were clipped by one of the old pupils, and he was enrolled as Michael, it being the Feast of St. Michael and All Angels. He was a studious and apt pupil, but it was a long time before he would condescend to use English, the aliens' language, or to accept their religion; but under the instruction of his fellow pupil, Fremont Arthur, and others, he at length became a Christian.

He thought that even in the heathen religion of his forefathers the truths of God could be dimly traced, and that their Jevaneauthau is Jehovah, but that they, in their wanderings had lost the truth. Anxious that his people should have the word of God in their own tongue, with great care and diligence he translated the Gospel of St. Luke into Arapaho. After the death in 1901 of Fremont Arthur (the first Arapaho catechist who had translated the Catechism and Morning Service into Arapaho) Michael seeing another gap in the harvest field, again unbidden, stepped forward into the vacant place, and carried on the work of catechist for four years until his death in 1907. His Christian belief was not weakened by the reverence with which to the last, he regarded the Sacred Pipe which had for so many generations been the token to his people of God's guidance and protection.

St. Michael's Mission was named for Michael Whitehawk.



THROUGH THE REREDOS WINDOW
OF OUR FATHER'S HOUSE



CHAPEL TIME



Photo by J. F. McLaughlin

"COACH" WILSON'S ORDINATION TO THE DIACONATE

DECEMBER 23, 1942

REV. WALTER MCNEIL, PREACHER

BISHOP ZIEGLER,

REV. C. E. WILSON, ORDINAND
DR. ROBERTS, PRESENTER



THE DOOR TO OUR FATHER'S HOUSE

SYMBOLS:

THE SUN THE EAGLE

MORNING STAR
WITH RAYS

THUNDERBIRD

LAND WITH WATER TURTLE

MANY THINGS
YET UNKNOWN

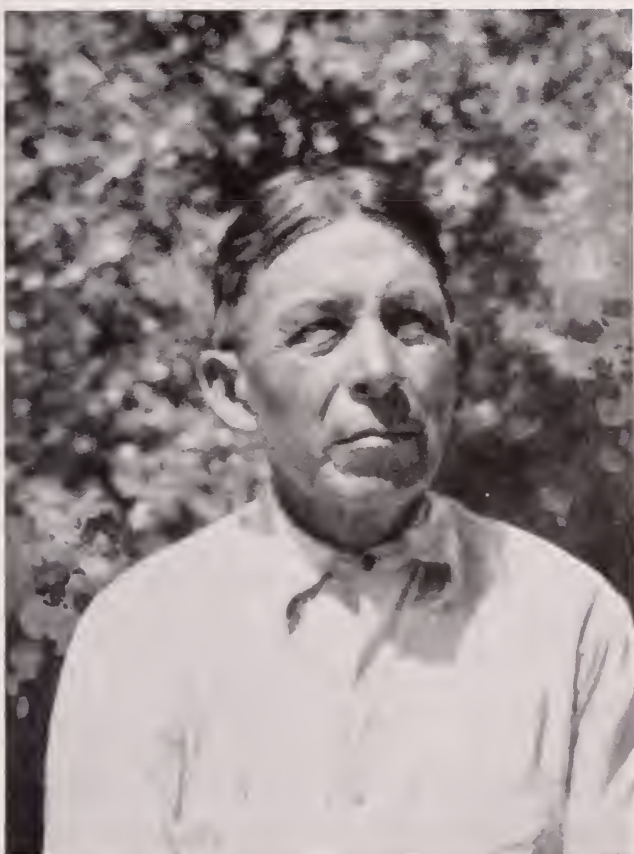


Photo loaned by M. Brown

JOSIAH OLDMAN

LAY-READER, CATECHIST, INTERPRETER
AT ST. MICHAEL'S MISSION FOR 15 YEARS
DIED AUGUST 21, 1939, AGE 60 YEARS



Photo loaned by A. R. Ross

ETHETE BRANCH OF THE WOMAN'S AUXILIARY

The original Chapel—Our Father's House—for the Arapahos, was built before St. Michael's Mission was established, and was on land owned by Yellow Calf, not far from the present Mission. In 1911 Bishop Thomas was to have some baptisms, and when it came time for the baptism of one of the Grass Hoppers, up came Yellow Calf also, for he wanted to be baptised by the *Bishop*.



"SHE'S MY
GRANDCHILD"



CHIEF YELLOW CALF - LAST CHIEF OF THE ARAPAHOS

ALSO KNOWN AS GEORGE CALDWELL

DIED DECEMBER 15, 1938, AGE 76.

When a group of Indians were to go to England for the filming of "The Covered Wagon," every inducement was used to persuade Chief Yellow Calf to go. But he said "no." Finally in a last effort, a Lander pioneer who knew Yellow Calf well, and knew the Indian language, tried his hand, showed him a map, pointed out the area of the reservation, the route across the states, and then New York, from where they would put to sea, the route across the sea, and finally he pointed to England where they would land; all in the hope of impressing Yellow Calf with the opportunity offered him. Whereupon Yellow Calf, with even more finality said "NO." Later this Lander rancher asked Yellow Calf why he would not go. Yellow Calf simply said: "Ocean big place. England little spot. Maybe boat miss trail."



TOM CRISPIN—CHIEF WHITE HORSE

**FOR MANY YEARS THE GREATLY BELOVED ARAPAHO
CATECHIST AT ST. MICHAEL'S.**

**THE PHOTO WAS TAKEN OF HIM WHEN HE CAME TO
OUR FATHER'S HOUSE FOR THANKSGIVING DAY SERVICE
IN 1935. HE DIED A FEW DAYS LATER, DEC. 7TH, AT
HIS SHEEP CAMP, AGE 60 YEARS. HE CAME TO THE
RESERVATION ON ST. CRISPIN'S DAY, AND WAS NAMED
CRISPIN BY DR. ROBERTS.**



Photo loaned by F. R. Stone

BLACK COAL—TAB-BE-THA-THE ("SHOT-OFF-FINGERS")

"Black Coal was my friend. I could never have established a Government School without Black Coal's aid.

"He was shot through the chest at Bates' fight in 1874, and also had two fingers shot off. He was a contemporary of Washakie and a peer of the great Shoshone Chief. He was more than Chief of the Arapahos, the Arapahos *elected* him. Black Coal's word wasn't law except when it coincided with the will of his people. He was brave and calm and magnanimous; a fine big fellow. He would talk to a two-year-old with the same attention and respect as to an adult. He was honorable. He would borrow money, but he always paid it back. His promise was as good as the promise of anyone. He was a fine Chief, and very loyal to the Government, even before the Arapahos came to this Reservation in 1878.

"I consider Black Coal the hidden hero in Wyoming. He never pushed himself forward. He was solid, steadfast, and a very religious man." When asked if Black Coal were a Christian, Dr. Roberts replied, "I don't know what you mean. He was very religious, the religion of the Hebrews; he looked forward to the coming as the Arapahos did of the 'Promised Great One'—looking for a Messiah they called him God."

"He died July 10, 1893, when 50 years old. He was buried in the tribal cemetery half way between Arapaho and Riverton and his monument has the inscription: 'Erected by the Northern Arapahos in honor of a brave and honest man'."

(Related by Dr. Roberts to MSC May 1st, 1944)



SAM SHOTGUN

BETTER KNOWN AS "JABO," WAS A SCOUT WITH
GENERAL CROOK IN 1876. JABO DIED
NOV. 5, 1941, AGE 90.



ALICE AND JACK
SHAVEHEAD

WHEN YOU SAY "E-THE-TE" YOU
PUT YOUR RIGHT HAND OVER
YOUR HEART, THEN SWING
IT OUT, PALM DOWN.

JACK IS JUST SAYING E-THE-TE
TO YOU.



PETE WHITEPLUME



ARAPAHOS—
OLD AND YOUNG



JIMMY WHEELER



WATCHING THE GAMES



GEORGE WALLOWINGBULL

THE ETHETE
SCHOOL FARM



THE FEED LINE



A GOOD
WOOL CROP



THE MISSION SCHOOL



Photo by Dunsch

A READING CLASS



Photo by Dunsch

LOOKS LIKE A "TEST"



IN THE GYM

Photo by Dunsch



IN SCHOOL

Photo by Dunsch



SEGMENT OF ETHETE CIRCLE—
SHOWING LOG ARTS AND CRAFTS
BUILDING, AND BEYOND, THE
RECTORY



A SECTION OF THE MUSEUM
SHOWCASE

ARTS AND CRAFTS BOARD OF MANAGERS





THE CRAFTS BOARD OF MANAGERS AT THE WEEKLY MEETING
 LEFT TO RIGHT: CHRISTINE GOGGLES, DEACONESS ADAMS, IRENE BEARING,
 MRS. SCHULTZ, ADVISOR, 2 SMALL VISITORS, MARGARET TROSPER, PRES.,
 MR. TYNDALL, TREAS., AND MARY UNDERWOOD, SECR.



AN ARAPAHO HOME



THE ARAPAHO TRIBE GATHERS ON THE ETHETE CIRCLE
FOR A FEAST





GRACE BEFORE MEAT



HAPPY CHILDREN



OLD FRIENDS VISIT



ETHETE CO-OP IN THE BACKGROUND



STANDING BY FOR EVENTS



THE MISSION
SCHOOL
CHILDREN
PUT ON THEIR
OWN RODEO

MUSICAL CHAIRS ON HORSEBACK



POTATO RACE

CROWHEART
BUTTE



The Crow nation occupied a section of what is now Fremont County until 1854; since that date only the Shoshone, Bannock and Arapaho tribes have lived in this area.

In 1854 the Crows and Shoshones met in battle at Crowheart Butte on the Big Wind River. The Crows were led by Big Robber, and the Shoshones by Washakie; the Crows were defeated with a loss of some fifty warriors and two children prisoners, one a girl who later became the wife of Chief Washakie. The Shoshones lost only five or six killed.

The story is told that Washakie, after killing Big Robber, took out his heart, and that his brave spirit might be perpetuated in himself, devoured it. Another version is that Washakie took out the Crow's heart and put it on the butte—hence the name.



CLIFFORD E. WILSON

VICAR OF OUR FATHER'S HOUSE;

WARDEN OF ST. MICHAEL'S MISSION;

PRINCIPAL OF ST. MICHAEL'S SCHOOL;

SUPERVISOR OF THE MISSION FARM;

SUPERIOR HANDY-MAN.



Photo by Carrigen

MISS ADELINE R. ROSS

WHO HAS BEFRIENDED INDIANS AND WHITES ON THE
RESERVATION FOR MORE THAN THIRTY YEARS, AND
NOW ENJOYS "ACTIVE RETIREMENT" CLOSE BY.



DEACONESS

EDITH M. ADAMS

MARIE (MRS. C. E.)
WILSON



DEACONESS

MARIAN BROWN

SARAH WHITEPLUME



ARAPAHO WOMEN



WIDOW OF FREMONT ARTHUR
(SEE STORY OF MICHAEL WHITEHAWK)

AGNES GOGGLES

NELLIE SUN RHODES



Photo by Dunsch

MR. TYNDALL RUNS THE CO-OP STORE



Photo by Dunsch

A YOUNG CUSTOMER IS WEIGHED



*Symbol of the
"Turtle"*

THREE ARAPAHO LEGENDS

The Story of the Creation

In the beginning the earth was covered by waters of a flood, except the topmost peak of a high mountain, on which sat the first Arapaho weeping. Looking up he saw Jevaneauthau (God) coming to him, walking on the water. Being asked why he wept, he replied that he was lonely and homeless. Jevaneauthau then commanded a dove to find a country for the Arapaho. Returning after a fruitless search, the dove said, "The water is over all." A turtle was then bidden to go on the same quest. It dived at once into the water and presently brought up some mud in its mouth, and said, "The earth is under the water." Jevaneauthau then said, "Let the waters flow away to the big seas, and let the dry land appear." Immediately a beautiful vision of mountains and valleys, hills and plains appeared before them, fresh and green, as in spring, and Jevaneauthau turned to the Arapaho, and said, "All this is for you and your descendants forever." Then, as they walked about in this beautiful place, Jevaneauthau threw some pebbles in a deep lake. Seeing them sink into the depths the Arapaho cried, "Oh, are my children to die?" To comfort him Jevaneauthau handed him the flat pipe, and said to him, "Preserve this most carefully, for it will be through the ages to your children during life a guide, and a blessing, and when they die, it will carry their souls safe to 'Our Home', and when at last it wastes away, their dead bodies will rise again. Then, with the great hosts of the dead, I, the Deliverer, will come from the northwest to be chief over my people forever. Be kind to your friends, fight bravely your enemies. Farewell."



*The Thunderbird,
Symbol of Happiness
Unlimited*

Tradition of the Sacred Pipe

The Sacred Pipe is called by the Arapahos *Si Eja* (Flat Pipe) or Hodde Jevaneauthau (the Chariot of the Unknown on High), or the Chariot of God. It is called "Flat Pipe" because it is made of a flat piece of wood, with the bowl hollowed out and a pebble, which is also hollowed out, placed in the bowl to prevent it from burning. It is twenty inches long with a bowl half an inch thick. It is called the "Chariot of God" because it is believed by the Arapahos that the spirits of the dying Arapahos gazing on it are carried safe to "Our Home." It was given to the Arapahos, as related in the Story of the Creation, by Jevaneauthau, when he created the earth.

This pipe is looked upon with great awe, as being most holy, for it was a token of God's care for his chosen people, and it had led them safely in their pilgrimage through the ages to the present time. "In the place where it rested, there they pitched their tents; when it moved, they journeyed with it." At all times in behalf of their people, it has "worked wonderfully" even to this day.

The Origin of the Arapaho People

The Arapahos have a definite tradition that they came to this new world by way of the northwest, crossing on the ice, that they left the old world to escape oppression, that their country was taken, they themselves cruelly treated and their children slain by the people they call the "Neauthau," "the Gentiles" or the "Aliens."

After they had crossed the ice and reached this country they continued their journey towards the south. They had with them only two kinds of animals: dogs and reindeer; but, as they travelled on, they found other animals, hitherto unknown to them, to which they gave descriptive names, "noisy animals" (buffalo), "big horns" (mountain sheep) and other strange creatures. By and by they discovered other people who had preceded them in this new world. These lived in lodges made of grass, and to them they gave the name of Hewauchauweuthe (those who live in grass wigwams). These people called themselves "Shoshones" (shonip grass house people), but in their sign language they gave them the designation of "Snake Indians."

Later as they journeyed on, they found other inhabitants who have now all passed away. These lived in the rocky canons and hills, a people diminutive in stature, and of very low order mentally. They were the so-called Cliff-dwellers, concerning whom they have many definite interesting traditions.

*Symbol of
Many Things
Yet Unknown*



ACKNOWLEDGMENT

We wish to record our gratitude to several who have helped with this book: first to Dr. Roberts, who graciously re-told some of the stories accompanying pictures, and gave us a great deal of pertinent information for inclusion; to Mr. Forrest R. Stone, Superintendent of the Wind River Agency, for the Agency map, and for his counsel and encouragement; to Mr. Walter T. Schmehl of Laramie, who was for many years in the Indian Service, who gave us free access to his materials, and provided the cover photo and that of Barbara Myers; to Miss Adeline R. Ross for counsel in re-checking data, and giving additional information. Photographs other than my own are properly credited. The story of Michael Whitehawk was taken almost as it was originally written by Mrs. Baird S. Cooper, from a little pamphlet on the "Wind River Reservation," long since out of print. Whenever anyone asks Dr. Roberts for permission to take his picture, he usually grants it with the stipulation "so long as you do not send me a copy"!

MILDRED S. CAPRON.





